bim, i·ser gi·mo. Giyaser Šon Gu·kər di·n i·sɛ bu·nulo dam nɛ gili mud·elimi.

Hin Dal Kan yakalatər ga·rtsumo. Elə han bu·nan bim. I·s ɛr gi·mo. Elər ni·nin dam nɛ gi·li mudɛlimi. Tail o·čume u· talo muyu·gušants bu·ndo bu·nd o.ulo gi·li ud·elimi.

Da u·mi ti·ts m otuman. Dunutsun Hindi kane čar ɛšulo, ɛšulum la·tetər dum u.isuman. Telɛ gi·li mod·elimi. Mod·elasər ɛsumo: "Jɛ besan šičam?" Šon Gukur·ɛ mo·simi: "Turma a·lta tsi·r guyam (*or*, gu·čam). I·tsɛ multan mi·n·ɛ. Da hər den go·r du sen. Turma a·lta tsi·r ay o·manuman kɛ talo ku·li gu·čan, ama u·ŋatɛ gutɛ bap o·sam, bešal mi ho·lgu·š amulər niman kɛ miyər manɛ. Ho turma a·ltatsatsum talo xa tsi·r gu·čan."

Numo·sun i·sɛ do·mulo čumare gi·li dam nɛ gi·li mod·elimi. Da i·nɛ gili modɛlumtsum hər den turma a·lta ya talo tsi·r nutsun tobak ga·ta·ŋ nuka ha ha ·ečume nu·n i·sɛ gi·li iw·erɛ tsi·r du·sume

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1 *i·ser gi·mo . . . gili mudɛlimi* — Such beings as bilases have the power of hastily entering into boulders and in the normal course could no doubt come out again, but if an iron peg is driven into the boulder and a suitable spell employed they can be kept shut up for at any rate a long period.

Dadi's eventual escape is said to have been predicted by Shon Gukur: *amelę yasurmər Dadi durši*, 'when my jaw-bone has rotted Dadi will come out'. But the jaw-bone is a very durable article. Cp. also the tale of *Qaŋ Jakon*, p. 202 l. 1.

In this and other stories iron evidently retains its magical qualities, which is not surprising as it was comparatively rare and precious in Hunza till quite recently. A couple of generations ago the important Baltit-'Ali.ābād irrigation channel was dug with ibex horns used as picks.

2 *gi·li mudɛlimi* — I don't think this is to be taken as meaning that the peg was visibly driven into her. She was imprisoned by simply driving the peg into the stone.

5 *bu·ndo bu·ndo.ulo* — the plural is surprising, but the meaning is obvious.

7 *dunu.isuman* — from *d°-isas* ~ *d°-usas* 'to take out extract'. Here glossed "made her climb" which suggests a point of contact with the intransitive *du·sas* cp. § 303.

mudɛlimi — from here on the prefix *mo-* replaces the previous *mu-*. As the text was recorded at one sitting there was probably an actual difference in pronunciation by the narrator, not merely a variation in my hearing. So we have *°-adɛlas* being substituted for *°-dɛlas*. Cp. §§ 242—243.

8 *guyam* — "I have given you" the anticipatory Pret.

[Errata: for du·ši read du·šo, cf p. 419, last line — Analyst.]

000 očan. "Heri ipfu·peruman kr Thamr momus čur·uk mar·oči" nusem, ar očan.

Ho Gmr'ani.r herip, Gmani ditsas (*or*, ditsasor) tai.ar manu·mor, tar·ŋo s'erke.ulo teordimo 'eyerčan. Teor Thamo tar·ŋum Gmani diśer duwaśačan. Thamo Gmani maltsum ditsumor ho yar·r uyo·n nur·n ditsas mira·s bila.

Maler nur·n "bismillah!" nečan Dehka·n Pi·r kr ni·likin ho heri pfy'ur·en dipirtain har·ler dusurčan. Har·lo dusur·n pfyu.an heri śiridaqotse tak ečan. Pfy'ur·an pfu.atr n'esqui n'ipupur pf'atanulo diltar dusun kapanulo heri.r usko ya talo pfalor·ŋo hine har·lum uyur·m iner iski her·li er kapanulo gičai.i. Ine śur·k ečai.i. Tailatr tsirtse har·lum jamar·at uyo·ne Gmar·ni.e pfal haha ečan.

Ho Gmar·ni.r tamaśa yat guntse ečar·n. Teor·rdimo Baltit bula daljar·n. Bula n'i·dil Tham kr akar·bertiŋ Thamo yatr hor·lo basi·er tamaśa 'o·ečor jučar·n. Dumer Hunzu.e akar·bertiŋr har·kič'aŋulum Thamer burur·s śapik diśar·n (*or*, dušar·n). Tham merakar·ulo taxtatr hurur·śai.i Wazir kr akar·bertiŋ ur·e ur·imo diśulo hurur·ś'ar·n. Ho śapik śičar·n. Śapik śir·mer hor·lum jat'aqulo tamaśa.etaser gati me.ibar·n. Tham kr akar·bertiŋ

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1 *momus* — Note the sg. noun with the pl. pron. prefix cp. § 126. III.
maročí = *ma* + **-atí* from **-atas*.

4 *teordimo* — is glossed "first" but I think the correct meaning is "in the morning" as in line 13.
Thamo — this seems to be a gen. sg. in *-o*. Otherwise it is the pl. less the *-r* of the gen. See also line 14.

5 *yarr uyorn* — This is 2. *yarr* = *yor* 'ahead', 'in front' etc. I take it here as meaning 'next'. Otherwise, taking it with *uyorn*, 'all beyond this', 'all the rest'.

[71] *Dehkar Pir* — elsewhere recorded as *Pir Dehqar* and *Dipar Pir*. He is said to be that multiple and ubiquitous personality *Xwaja Xizr*.

heri — barley is used for the Ginani in Baltit and Altit; elsewhere, it is said, wheat.

8 *dusurčan* — the object being *heri* (y). Originally *dilar* was written *ginani* (x) being understood as object.

9 *nasqui* — MS. *nasku*

11 *kapanulo . . . gičai.i* — The sentence is not very clear. *Hine* 'one person', 'someone' is the subject of *gičai.i*. What is meant is that some buttermilk is put in the dipper (*kapar*) and a few grains of barley are added, and this is

4: Lorimer L-S (1920-4; 1934-5) 1935 AV7 Burusho AV7.

the hands is not permitted; and they warn the small children, saying: "If you rub the barley the Tham will cut out your tongues for you," and frighten them. 539A 527 241

Then when it is time to bring in the Ginâni, they play the Ginâni tune in the morning on the balcony of the Tham's palace. First they go from the Tham's palace to bring in the Ginâni. Then when they have brought the Tham's Ginâni from the fields it is the custom next for all to go away and bring in their own.

They go the fields and say "Bismillah" and pray to the Dêhkân Pîr and then they tear up a little barley by the roots and bring it home. Bringing it to the house they tie a little of the barley to the main pillar and a little they roast at the fire and rub it between their hands. Then they bring buttermilk in a bowl and three times in a spoon(ful of it) one of them puts 3 or 7 grains of the barley for the principal person of the house, and he laps it up. And in like manner all the people of the house in turn handsel the Ginâni grain. [1776]

Then the next day they hold the Ginâni sports. In the morning they play polo at Bâltît. After playing polo the Tham and the Elders come to the Tham's upper outside garden to make the people give a display. After they have arrived there they bring bread and *burûs* for the Tham from the houses of the Hunza Elders. The Tham sits down on a seat in the place of assembly and the Wazir and Elders sit down in their respective places and then they eat the bread. When they have eaten, the people assemble for an entertainment at the outside dancing-place, and the Tham and Elders come out and make them dance. First the Tham makes

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them given to the senior person in the house who laps it up. This procedure is gone through three times. The word is more correctly *kapun*, but when the accent as here is on the first syllable the quality of the second vowel is not clear.

14 *bazor* — called the *Bim'al Bar*.

15 *berwe* — here and in l. 9, p. 330 written *berwê*, owing no doubt to the influence of the *i* of *kapik*.

16 *in* — for *in*.

(The word seems to cover such ideas as "bad-tempered", "fierce", "violent", "avaricious", "stingy" (H. ḥarṣ), as applied to human beings). *ḥaɣərkɨźo hirɨź* evil men. *əŋamo ḥaɣərku ḥara* my relations are evil people. 246.13. *ine ʒiaḍ ḥaɣərà ʒporte ziaʒa ḥuźi* he is an extraordinarily ill-tempered, quarrelsome fellow. EOL. *ḥaɣərka ṭirɨź* root of evil (a term of abuse for evil-doers).

ḥaɣ'ərkźuź y evil. (Opposed to *nɨźi*). — *ʒaṭəra ḥaɣərk(ɨ)ź əŋərti* evil will not come from me. 90.18. *ʒa ḥaɣərk(ɨ)ź əiɣ'ərtam* I will not do evil. 90.14.

ḥaɣbe.aɣo lynx. (Cp. Sh. *ḥaglo.aɣo*. Ila: *ḥəmuṛ*).

ḥaɣ'ərig, ḥaɣəi.rg'ɨ y d. pl. *-ɨźig*, cowdung. — *gaṭuŋ . . . ḥaɣərga ṭaṣala ɨtam* I held (her) clothes in cowdung smoke. 16.20. Cp. 14.8, 18.8.

Cowdung is antipathetic to *peris*. 776 ●
The smoke of it when burned deprives them of the power to fly. Cp. also 882.5. n.

ḥaɣərɨ, ḥaɣəiri, ḥaɣəir only, except that. — *mən ka o.ɨrtən ba, ḥaɣərɨ hikulto Irkɨźər ḥuyə ṭuəya ḥaiyam təile bwà yuəɣrmɨ* I have seen no one, only one day I had taken the goats to Irkɨźi and I became thirsty. 268.10. *ḥaɣəir Bazti ənas hirən duryərin* only a man called B. escaping. 272.9. *ḥaɣəiri Ś.ə gɨźi.ətə uərum ḥal dərum ən bila* only the stone placed by Ś. over the peg is still there. 196.14. *ḥaɣərɨ mənən hirəna ɨnə ərltən yə ḥal ərti ka ḥərdźə dyuəsɨ* only if someone slays his two sons will the King survive. 88.24. Ar. Prs.

ḥaɣə -ɨźig, -mɨźig y double armful (whatever can be embraced by the two

65b
[see corrigenda et addenda, category 116, p.542 - Analyst]

776

bilas, pl. *bilašo*, hī. (and m.).

1. Female demon, ogress, H. *ċhurel*, *bhut*. — *Ganiṡolo hin bilasan bom* there was a "bilas" in Ganish 190.1. Cp. 192.9, 200.1.
2. *hiṙ bilas* male demon, one-eyed ogre, Cyclops. These are apparently much rarer than the female variety. There is said to be one in the Shishper nullah. He has one eye and looks up towards the sky, not towards the ground. When he sees a man he calls out his name. One should make no answer, otherwise he comes and eats one up. People have seen him. — *hiṙ bilas manuma* you have become a "hir bilas" (said to a youth who is very tall, or troublesome).

bilbinas, *b'irbinas birbi-* to rise excessively, fill up (of water), H. *pani ka ziada ċaṙhjana*. — *pṙiolo ṫsil birbinila* the water has filled up in the pond. 000

(Connected with *bil* and *biṙ*?).

b'ili, swinging, H. *jhulna*.

bilirċa N. *-mots* x swing. (Cp. *b'ili*, *qurbili* and *bilinċik*?).

biliċan (state of) being. — *Baztakal wazirri biliċantsa* owing to (at the time of) the wazirship being in the possession of Bakhtek. 96.28.

(Probably based on the *y* form of the verb *ba*. Cp. *baċan*. V. § 271).

bilinċik, *-ilo* x hammock-cradle (made of blanket and ropes). Cp. *birlirċa*?).

bil'is weeding crops and softening and cleaning the ground. — *bilis ṡtas* to weed, etc.

81 b

[see corrigenda et addenda, category 116, p. 542 - Analyst]

000 (J IUB. *bḫan* is a synonym of Kh. *dalgal*).

bóda N. *-avuda* x front facing of chaga. (But Cp. Khe. *bóda*, the space between the chaga and the breast when the chaga is tied round the waist, bosom, Pra. *bayal*. This seems equivalent to Bu. *°-aryal*).

bówa, neg. *apówa*, N. they (x pl.) were — Bu. *bówa*.

bi-angwuf v. *bo-khuf*.

bigukara, *-ig* y desert. Pra.

bizav vexed, annoyed. — *wghara bizav ámanáá* he has become vexed with you. 30.12. Pra.

bo y pl., double plural *bo-tíg*. 1. seed (of corn). 2. y sg. semen, H. *nutfa*, *m.sml.* — *by ghigaa, bo fakl.aa* to sow, scatter seed. Cp. 343.2, 18 f.

bodo y Wednesday. (Cp. Kh. *lavda*, N. *budh*).

bonjara, *bonjara wṛ*, male camel. Turki.

●776 782 *bonja*, pl. *bonje*, x some kind of divine or sacred being; in the plural: animals like puppies to which offerings used to be made.

At *Hiwai* there used to be animals like puppies for which people used to put offerings at the foot of rocks and trees.

The *bonje* came out of holes and ate the offerings. This cult was maintained by the *Hiwai* people till a few years ago when it was stopped by the Hunza authorities. They slaughtered animals in the name of the *bonje*.

According to one statement the *bonje* lived at a spot a little above *Hiwai* Post known as the *Dadimo Lot*.

There were also *bonje* resembling puppies which lived under a juniper tree in the garden of a man called

Kwamo Dovlod in Diramilig territory, v. Text No. XIV.. 776 782

See my article in JRAS of July 1929, pp. 807—26. [113]

Sakwlo Bo'in ka Mwinat Bwin names of two Bwin's in whose names oaths were taken. 250.9. *ilwo boyo ee.dkam* they called them "*boyo*". 214.3. *niwo ttte u.ttlili kwo* people used to worship, or placate, them. 214.4. *boyo u.ttlilivwas*, (pl. *u.ttlilinate*), a boyo-worshipper, a heathen, (cp. *loi.indwvpas*).

bokal y pl. seed-grain (of cereals). — *gwle bokale gwe bitasg* this is wheat seed-grain. ○○○

bowo y pl. seed (of corn). (The *-wo* is only an expletive, conveying at most a sense of multiplicity and indefiniteness). — *da bowo da wtji gwow gwe kwi u'uwale* putting aside wheat and barley for seed and funeral rites. 222.11.

bowle a round lump of dough (3 or 4 inches or more in diameter for making cake of bread from). — *Ase bowlase tha kwlw dawle wlam* I (can) make "dawle" for 100 troops with one lump of dough. 176.28.

bowo, -mate a plait of hair rolled up and knotted into a ball at the end. 362.

The Hunua women wear their hair in two such plaits one at each side of the head. Formerly the men also wore their hair long and dressed it in *bowo's* or twisted in spirals.

A N. y pl. form "*bowig*" was recorded. (Cp. Sh. *bowo*).

bugfwo "seed-scattering". — *bugfwo ttse* to perform the ceremony of initiating the seed-sowing in the Spring. V. Text No. XIII. 241

000 he made L. B.'s sleep depart from her, i.e. he wakened her. 118.8, *Laŋa Brumo daŋtsom dumostsalimi* he woke up L. B. from sleep i.e. he wakened her. 118.8. (Cp. Kho. *daŋ dik*, to drop off to sleep, no

1. *ɖaŋ* pl. *ɖaŋo* hard (literal and metaphorical), stiff, severe (of pain, famine). — *daŋo hirri, gušiŋents* hard (tough?) men, women. *ese daŋ* stout-hearted, valiant. *tra daŋ* very hard. *tau ɖaŋ* very hard. IYB. *daŋ čam* a severe famine. 366.8, 372.9. (Cp. Kho. *ɖaŋ, ɖaːŋ*).

2. *ɖaŋ stas* to bake, cook (bread). — *kapik daŋ sti* bake bread. *pšti besaŋste daŋ ečan* with what are we to bake bread? 126.7. Cp. 126.12,16,22, 128,4, 180.3, 306.13.

(The same word as 1. *ɖaŋ* and so to "harden" by firing the dough).

3. *ɖaŋ stas* to keep; store, lay up, hoard, H. *rakhnā karnā*.

ɖ'aŋal -iko x lever, crowbar, H. *jab.l'*. — *čumarre daŋal* iron crowbar.

ɖaŋal'at -iko x aqueduct, water-channel (crossing an irrigation channel).

●776 *ɖ' aŋalaf\'as* a kind of "*bilas*", wild woman monster who devoured men, H. *čuṛel*.

According to another account (M. M. P.) the D. is not a "*bilas*" but the consort of a *Deːu* or *Jinn*.

D.'s live in the mountains, but come to inhabited places at night. *hin daŋalatsaas* be there is a d. 198.5. Cp. 204.4 ff.

000 *ɖaŋaliski* IYB a kind of grape. — *ɖaŋaliski ḍuːu* a kind of vine.

ɖaŋaroːas IYB half-sour half-sweet (of wine).

ɖaŋ ɖaŋ stas to knock. — *hiŋaste ɖaː ɖaŋ stas* to knock at the door. (Cp Sh. *daŋ(daŋ)* th.).

šošo·likɨ̌ *-ki.ants* hf a supernatural female who exists in the whirlwind and does injury to mortals. 776

She is explained as a H. *čorel* or Sh. *bal'a*.

čirpophuṣ *šošo·likɨ̌* the whirlwind witch. The word is also used as a term of abuse for an ugly, ill-dressed old woman. *šošo·likɨ̌* *ju.an* *manuma* you have become like a Sh.

šuršu suffering from ague. — *je* *šuršu* *amaiya* *ba* I am suffering from ague. 000

(Cp. Sh. *šošu* *šal*, cold fever, ague. Kho. *šuršu*, *šošu*, ague).

šut y a sour decoction made from apricots and used as vinegar, especially by Shins. Wakhis use *qorut*. *šut* is put in *ḍaudo*. [263]

(Cp. Kho. *šot*, sour as of unripe grapes).

šutin pl. *šut'iyo* x the four big stones surrounding the hearth in a house. 304.18. (Cp. *pʃərɨtsin*).

šoṭuko *-muts* x.

1. Bud.
2. Round button made of cloth.

(Cp. Sh. *šoṭuko*, with the same meanings).

šutur a kind of mushroom, or truffle(?), Punj. *gucchi*, Sh. *šunutur*.

(Not known to QUB. GB gives Sh. *šuṭ*, mushroom. I have *šutot* toadstool).

šyu *šyu*, *šyu* *ši.n* *etas* to whistle.

(Cp. Sh. *šyu·, thoṛki*; Kho. *šyu·korik*, to whistle).

T, TH, and T, TH

1. *tɨ*, *-muts* x leopard. — *ta* *bal* leopard's skin. Cp. Prov. 13.
2. *tha* hundred, one hundred. — *hik*, *avlto*, *iski*, *konti* *tha* 100, 200, 300, 900.

335 b

c. Miscellaneous other foods:

262

baɭʊriŋ.	*čhap.*	*hʊri.*	*pušür šak* N.	*šʊt.*
biŋ.	*ɖaudo.*	*mʌnoṭiki.*	*pfuṭʊk.*	*tsʌmik.*
bʊrzki.	*haula* N.	*mul.*	*šərbat.*	*utsiyʊnʌs.*
čhaṭʊnʊs.	*hoč.*	*pʊlʊn.*	*širča* N.	*wərk.*

7. **Vessels, Utensils etc.**

415

a. Bags and Sacks:

baldakrš.	*girgin.*	*khʌʊsš.*	*mʌšk* N.	*sərmots.*
bʊtʊn.	*ɣʊti.*	*xʌlta* N.	*nɛrš.*	*tʌɣər.*
gʊnzš.	*khʌl.ʌdu.*	*xʌlta.*	*qʌp.*	*tərin.*

b. Baskets.

čhoṭkus.	*čur'a.*	*girʌn.*	*ɣʊtʊl.*	*khʌrəṭi.*	*thʌli.o.*

c. Vessels and Containers:

bʌḍʌlik.	*čilʌmči.*	*hʌnik.*	*mʌšərba.*	*qimršdon.*
bʌɣʊndokrš.	*čhurkʌs.*	*imʌkrš.*	*pfʌta.*	*sʌkʌy.*
bʌli.	*dʌlgos.*	*isʌn(?).*	*pfʌtʌsʊndʌl.*	*tʌšpi.*
bʌloš.	*dʊrstsʌk.*	*jʌti.*	*pfɪrko.*	*tʊspur.*
bire.	*gʊɖʊr.*	*khʌći.*	*pfʊl.*	*tʊ.hʌɣʊr.*
bʊɖok.	*gʊrkʊn.*			

8. **Games.**

524

bʌbʌl.	*čyu čyu.*	*gʌṭʌl bʊla.*	*tatʌq.*	*tʊ.hʌɣʊra.*
bʊla.	*dʌɣu dʌɣu.*	*tʌmbʊk.*	*ṭʊskʊri.*	

9. **Supernatural Beings.**

●776

bilʌs.	*ɖʌŋʌlʌṭhʌs.*	*jʌʌdʊra.*	*pʊri.*	*šʊšʊlikrš.*
bʊrin.	*hɪr bilʌs.*	*jɪn.*	*pfʊt.*	*yʌčhɛni.*

10. **Words relating to CEREMONIES, CUSTOMS etc. or Objects which have no English equivalent.**

000

bʌi.	*bopfʌu.*	*dʌni.*	*ɣʊrbel.*	**-mi nʊmʊɣʊn.*
bʌr.	*bʊrki.*	*dʊrmʌn.*	*ɣʊrtsʌpiš,*	*otʌq.*
bʌrzš.	*bʊrʊi.*	*dʊk.*	(*ɣʌltapiš*).	*ʊtiki.*
bʌk bik.	*čʌnčʌn.*	*dʊxʌu.ʊkuts.*	1. *ɣʊn.*	*pʌlʊs.*
bʌlgʊin.	1. *čhaŋgu.*	*gʌrljo.*	*ilbʌn.*	*pfʌnis.*
bʊrginʌs.	*čhʌs.*	*gɪnʌni.*	*kʊli.*	*phʌqis.*
berits, v. also page 421.	*čɪrʌqnʌʊnʌ.*	*girʌns nisʌs.*	*xʊr.*	*phʌrʊtsin.*
	čokʊši.	*girgɪš.*	*laješ.*	*pʊri sa.*
bɛrɪski.	*čop.*	*guč.*	*mahʊr.*	*pʌsʊm.*
bɪrʌl.	*dʌl dʌl.*	*ɣʌn.*	*mʌnoṭiki.*	*pši.*
bits N.	*ɖambu.*	*ɣʌnkrš.*	*maɭʌla.*	*pi.ʌqmʊr.*

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Burusho AV7

000 republic of eleven houses—a region which contains the solution of numerous linguistic and ethnographical problems, the cradle of the Aryan race, inhabited by the most varied tribes, from which region I brought the first Hunza and the first Káfir that ever visited England, and of which region one of its bigger Chiefs, owing to my sympathy with the people, invested me with a kind of titular governorship. In that comparatively small area the questions that are to be solved are great, and it is even now in some parts, perhaps, as hazardous a journey as, say, through the dark continent. Whether you get to the ancient Robber's Seat of Hunza, where the right of plundering is hereditary, or into the recesses of Kafiristan or the fastnesses of Pakhtu settlers; whether you proceed to the republics of Darel, Tangir or Chilás, or proceed to the community where women are sometimes at the head of affairs, and which is neither worse nor better than others, an amount of information, especially ethnographic, is within one's reach which makes Dardistan a region that would reward a number of explorers. I may say, in my own instance, if my life is spared for ten years longer, all I could do would be to bring out the mere material in my possession in a rough form, leaving the theories thereon to be elaborated by others. My difficulties were great, but my reward has been in a mass of material, for the elaboration of which International, Oriental, and other Congresses and learned societies have petitioned Government since 1866. My official duties have hitherto prevented my addressing myself to the congenial task of elaborating the material in conjunction with others. In 1886, I was, however, put for a few months on special duty in connexion with the Hunza language, at the very time that Colonel Lockhart was traversing a portion of Dardistan. But I think you will be more interested if, beyond personal observations, I tell you something about that little country of Hunza itself, which in many respects differs from those surrounding it, not only in regard to its peculiar language, which I have mentioned, but in other respects also. Unfortunately, it is also unlike the surrounding districts, in being characterised by customs the absence of some of which would 771 be desirable. The Hunzas are nominal Muhammedans, and they 776 use their mosques for drinking and dancing assemblies. Women are as free as air. There is little restriction in the relation

1: Leitner L-3 (1866-93) 1893? AV3 Dard

of the sexes, and the management of the State, in theory, is attributed to fairies. No war is undertaken unless the fairy (whom, by the way, one is not allowed to see) gives the command by beating the sacred drum. The witches, who get into an ecstatic state, are the journalists, historians, and prophetesses of the tribe. They tell you what goes on in the surrounding valleys. They represent, as it were, the local *Times*; they tell you the past glories, such as they are, of raids and murders by their tribe; and when the *Tham* or ruler, who is supposed to be heaven-born (there being some mystery about the origin of his dynasty), does wrong, the only one who will dare to tell him the truth is the Dayal, or the witch who prophesies the future, and takes the opportunity of telling the Rajah that, unless he behaves in a manner worthy of his origin, he will come to grief! This is not a common form of popular representation to be met with, say, in India. Grimm's fairy-tales sometimes seem to be translated into practice in Hunza-land, which offers material for discussion alike to those who search for the Huns and to those who search for the very different Honas.

Then with regard to religion, as I said before, though nominally Muhammedan, they are really deniers of all the important precepts of true Muhammedanism, which is opposed to drunkenness, introduces a real brotherhood, and enjoins great cleanliness as absolutely necessary before the spiritual purification by prayer can take place. The people are mostly Muláis, but inferior in piety (?) to those of Zébak, Shignán, Wakhan, and other places. Now, what is that sect? It is represented by His Highness Prince Aga Khan, of Bombay, a person who is not half aware of his importance in those regions, where, till very recently, men were murdered as soon as looked at. One who acknowledges him or has brought some of the water with which he has washed his feet, would always be able to pass through those regions perfectly unharmed! I found my disguise as a Bokhara Mullah in 1866 to be quite useless, as a protection at Gilgit, whence men were kidnapped to be exchanged for a good hunting dog, but in Hunza they used to fill prisoners with gunpowder, and blow them up for general amusement. His Highness, who is much given to horse-racing, confines his spiritual administration to the collection of taxes throughout Central Asia from his followers or

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Burusho AV7

associations, but ceases to be a good native with his own indigenous associations. Therefore, in my humble opinion, of all the unfortunate specimens of mankind, the most degraded are those who, under the guise of being Europeanised and, therefore, reformers, have themselves the greatest necessity for reform. Their mind has become completely unhinged, thereby showing us that if we Europeans wish to do good among Orientals we can do so best by living good lives in the midst of professors of other religions, this being also in accordance with the 13th edict of Asoka.

This Druse covenant makes the mad Fatimite ruler of Egypt, Hákim, the "Lord of the Universe." As I said before, the present "Lord of the Universe" for the Hunzas is the lineal descendant of the 7th Imám, a resident of Bombay, one to whom the Muláis make pilgrimages, instead of going to Mecca or to Kerbelá. You may imagine that, even as regards the Druses, there must be something higher than *their* "Lord of the Universe;" but, such as he is, it is with him that this covenant is made. Reverting to his living colleague, the Indian "Lord," it may be stated that there are men scattered throughout India of whose influence we have only the faintest conception. I pointed out in 1866 that if any one wanted to follow successfully my footsteps is Dardistan, he would have to get recommendations from His Highness Aga Khan of Bombay, and I am glad to say that Col. Lockhart has taken advantage of that recommendation. The Druse "Lord of the Universe" is regarded as one with whom nothing can be compared. The Druses are to render him the most implicit obedience, and to carry out his behests at the loss of everything, good name, wealth, and life, with the view of obtaining the favour of one who may be taken to be God; but the sentence is so constructed as to make him, if not God, only second to God; in other words, only just a discrimination between God as the distant ruler of the Universe and, perhaps, some lineal descendant of Hákim, or rather, Hákim himself as an ever-living being, as the ruler of *this* world. This and some other prayers, with some songs, one amongst which breathes the greatest hatred to Muhammedanism, and speaks of the destruction of Mecca as something to look forward to, seem to be deserving of study. There are also references in them to rites

[245]

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D 805 D [178]

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hussan Hoosein.	Sooepi (*Great month*).
Safar.	Shokudder.
Purum ishpo (*First sister*).	Roz.
Dowim ishpo (*Second sister*).	Lokyūl (*Small festival*).
Tlooi ishpo (*Third sister*).	Miâna (*Intervening*).
Chot ishpo (*Fourth sister*).	Gânyūl (*Great festival*).

D B 821

The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 823

D B 776

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rooé. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B [828]

D B 776 787 784

In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

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4 Av 3 Dard Av 3
Burusho Av 7.

when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 16.